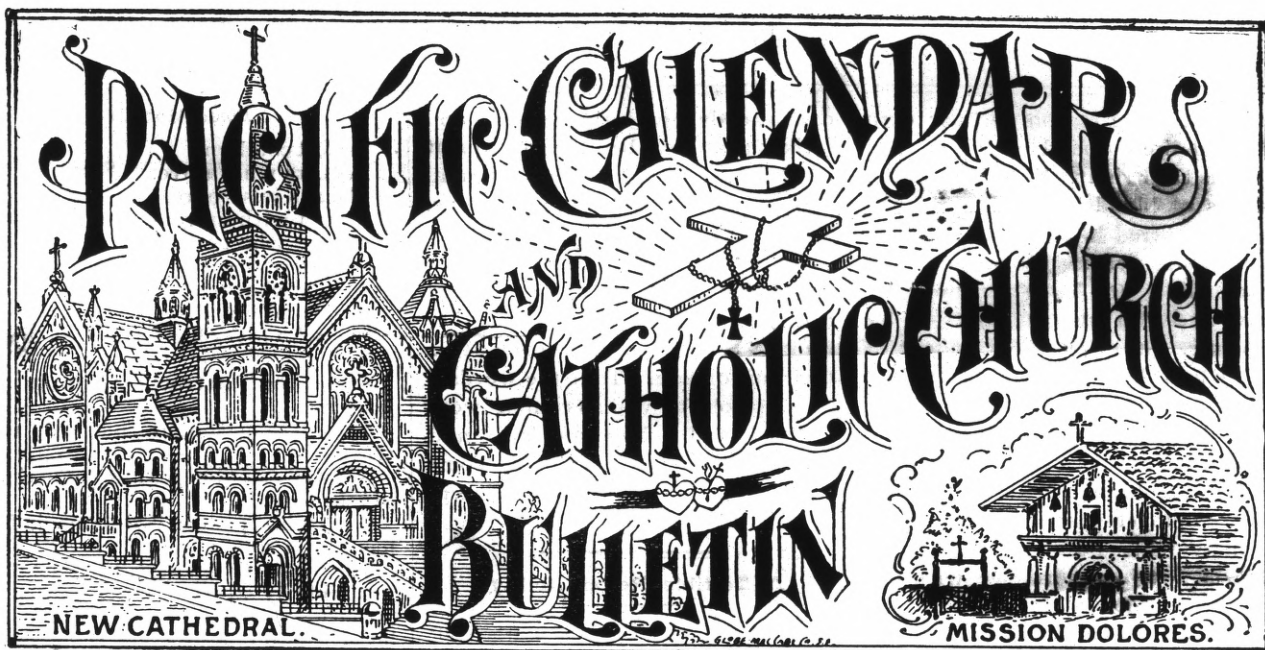




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VOL. VI.

SAN FRANCISCO, CAL., SEPTEMBER, 1896.

No. 3.

A STRIKER'S DEATH THE SERMON'S TEXT

**Mgr. Thorpe's Discourse at the
Funeral of a Workman.**

ADVICE TO LABORING CLASSES.

**The Right to Organize and the
Proper Course Thereafter.**

Columbus, Ohio, is still discussing a powerful sermon delivered by Right Rev. Mgr. Thorpe in the Church of the Immaculate Conception on July 5. The occasion was the funeral of William Rettger, the striker who was shot and killed on the evening of July 2d by a non-union man near the Brown Hoisting Company's works. It is estimated that about 20,000 people were congregated in the vicinity of the church, while the spacious edifice was filled till it was impossible to obtain even standing room.

The prelate announced as his text: "Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, for I am the Lord that exercise mercy and judgment and justice in the earth; for these things please Me," sayeth the Lord. (Jeremiah,

ix., 23-34,) and proceeded to say in part:

"The great Creator has placed men in this life to keep His law, observe His covenants and save their souls. Life here is only good so far as we do good, and prepare for immortality. It is a terrible thought to consider this poor soul on the shores of eternity, sent there without the opportunity to ask forgiveness for the shortcomings of this life. Yet God's mercy is infinite, and to it we commend the soul of this young man. To pray for the soul is largely the ceremony of the Catholic Church on occasions of this kind. To speak only of the things pertaining to the temporal part of the man would amount almost to a profanation in the sight of the Church. But to-day there is an excuse, if for a few minutes I talk of the temporal in connection with this ceremony. It was in contending for the mortal part that this young man lost his life, and is now here before this altar.

THREE KINDS OF MEN.

"There are three kinds of men who live in the world. There is a class which, by virtue of inheritance, or in other ways, lives in ease and laziness. The other two classes are capital and labor. When a man places his money in a savings bank he has a right to the interest it brings him. When he places it in an

enterprise he has a right to the income, and has also a right to the management. Because of the risk in an enterprise he is entitled to a greater return than if he had his money in a savings bank. He has a right to the intellectual direction of the enterprise, and if he sometimes oversteps this right there is no law except that of the Eternal to prevent him. I know very well that these men often do forget their laborers. I speak to you who, though in this church, are not Catholics, as brothers, as wage-earners, whom I have an interest in second only to the interest I have in my immortal soul.

DUTIES OF EMPLOYER AND EMPLOYEE.

"There are very often differences between employer and employee, and the only tribunal is public sentiment. This is at best a very unstable one, but we must do with it until we have a better. God has so arranged it that men are always to work. That they have the right to make the terms as favorable as possible no man can deny. When the employer is making larger profits than usual, you have the right to demand higher wages. He may not concede to the demand, and sustained by the law we cannot touch him in his position. You have the right to band together if you wish to secure your rights. Then there is another class of men

who for some reason of their own don't desire to band with you, and that is their right. You know of the scenes of bloodshed and riot that have occurred in the last few days. Your employer may have been unreasonable, yet he is sustained by law, and you can gain nothing by violence. Stand in the grandeur of labor and demand your rights, but don't use violence or vile epithets. Be calm, and by your manly forbearance appeal to the judgment of public sentiment. Firmly approach your employer either as a committee or individuals. Don't say to me that this is not in accordance with organized labor. I have thought for many years that men who were members of labor unions did not have enough individuality, nor have they done enough thinking for themselves.

"Your brother lost his life in your cause, in the cause of labor. For you he came within the range of the fatal bullet. You should demand of the State that it furnish a tribunal where all disputes can be settled between employer and employe. You should pay no attention to the thoughtless labor agitator or to the anarchist or Communist who come to this country preaching socialism and other pernicious doctrines.

CAPITAL AND LABOR NOT ENEMIES.

"Don't believe any man when he tells you that capital is labor's enemy. During the past week there have been many incendiary speeches by certain labor agitators. Beware of them and the men who come from the slums of Europe, where men are not men, who with fine language incite you to deeds of violence. You must remember that these poor creatures whom you so much despise, who take your places, have some rights. They are not the debased creatures you claim. They are, as a rule, men of conscience. Put yourselves in their places. See their poor little pale-faced children at home crying for bread, their poorly clad wives in distress. It seems to me that it is some terrible distress that makes these men take your places and run the awful gauntlet of public opinion which seems to be in your favor.

"It is apparent to all that society

cannot endure with the lockouts and strikes that have become so frequent in the past decade. This tribunal should not be like the present one, that is going up and down the State and accomplishing nothing.

"May God guide us to peace and understanding of law and other rights. If others do wrong it is their misfortune. Take the words I have spoken to you as coming from a friend, and I hope and pray and trust that ere the Lord's day come around again this controversy will be settled."

A Terrible Responsibility.

There are Catholic parents who allow Sunday after Sunday to pass without ever sending their children to Mass or being present themselves thereat. Such children grow up negligent Catholics and soon lose their faith entirely. Thus without faith, a play-tool of their passions, they blindly run along the road that leads to eternal damnation. There in hell they will cry to God for vengeance upon their guilty parents and curse forever the father and mother that should have been their guides and teachers into eternal life.

Parents, as you value your souls and the souls of your children, send your children to Mass on Sundays and holydays of obligation; set them a good example yourselves, and teach them by word and deed to keep holy the Lord's Day.—Fr. Van Hommissen.

In the report of the thirty-eighth General Assembly of the United Presbyterian Church, recently held, is the following: "The United Presbyterian Church believes in education. She believes in patronizing her own schools, and intends that they shall be in the front rank in the advantages they offer, and above all that they shall not neglect the cultivation of the highest part of man, his spiritual nature." These are the points especially emphasized from the beginning of the Catholic system. That our friends now believe in them is the result of the fruits of the purely secular education practically forced upon them.—Pittsburg Catholic.

Exceptions.

Perfect children.
Doctors who agree.
Always wise parents.
A man without an enemy.
Lovers who never quarrel.
Genius without opportunity.
A great character, flawless.
Pride and humility hand in hand.
One who loves his enemy as himself.

Sense that attracts as soon as beauty.

The tattling tongue that tells the truth.

Greater self-abnegation than that of true love.

One who passes righteous judgment on a rival.

The road to success that is not particularly steep.

The occasion when it is better to be rich than honest.

A failure where some one did not say "I told you so."

The time when justice finds no difficulty in adjusting the scales.

A selfish person who gives away the biggest share of the best.

One who blames himself as quickly as another for the same fault.

When a blunder does not overwhelm worse than an avalanche of real trouble.—Catholic Universe.

The Poor Man's Clubhouse.

That liquid whose diversified forms have occasionally been grouped under the generic name of "rum" is showing an activity just now in the promotion of complex and startling crimes that must be extremely annoying to those who have saloon interests truly at heart. Half a dozen multiple murders, in most instances rounded out by suicide, have taken place in this neighborhood during the past two weeks, every one of them directly traceable to a too assiduous frequenting of what Dr. Rainsford calls "the poor man's clubhouse."—New York Times.

No man can be a good Catholic unless he is a good citizen. Good citizens vote for what they believe to be for the best interests of their country. It is not for the best interests of this country to place men in office who would nullify certain provisions of the Constitution.—The Church News.

Messrs. R. Creighton, Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.

MY CRUCIFIX.

Dear friend! sole comrade in my lonely battles,
 Thou solace sweet in all life's misery!
 Again I come with yearning for thy comfort,
 Again I bring a pleading heart to thee.
 From thee the fathers learned their holy wisdom,
 From thee the martyrs gained their strength to die!
 'Twas thou didst lead the bold Crusaders onward,
 And thou didst make the Roman tyrant fly.
 Earth's proudest monarch bends before thee kneeling,
 Thou bidst the burdened slave look up and live,
 And I—I, gazing on thee, cry in anguish,
 "Forgive me, Lord! Thou didst the thief forgive!"

M. REGINA COLGAN.

THE MISSIONARY.**A Record of the Progress of Christian Unity.**

Rev. A. P. Doyle, of the Paulist Fathers, New York City, has issued a circular letter relative to a most important work recently undertaken which is referred to as the NEW MOVEMENT OF MISSIONS TO NON-CATHOLICS.

Speaking of this work, Rev. Father Doyle says:

"What has interested priests and people more than anything else lately is the NEW MOVEMENT OF MISSIONS TO NON-CATHOLICS. It bids fair to become one of the most important works in which the diocesan clergy will be called upon to take part. The Holy Father approves of it by special letter. Bishops universally favor it, while priests and people are enthusiastic about it. The remarkable success already achieved by these Missions commends them. For these reasons in several dioceses the Missions are systematically inaugurated, in others measures are being taken to establish them. Far-seeing men say that in a very few years every diocese will have its organized band of diocesan clergy actively engaged in preaching to non-Catholics. This great country, big as it is with the intellectual and spiritual welfare of countless souls, must be claimed for and conquered by the Spirit of Truth.

The harvest is white and bending low with richest fruit. 'Thrust in

thy sickle and reap, for the hour has come to reap, for the harvest of the earth is ripe.' (Apoc. xiv. 15.)

Just now this movement necessitates an official exponent in the Public Press, so we are issuing this periodical, called **THE MISSIONARY: A RECORD OF THE PROGRESS OF CHRISTIAN UNITY.**

We want the moral influence of your name and the material help of your dollar to assist in making this great American nation Catholic.

While being a record of the progress of this movement, 'THE MISSIONARY' will be the organ of

THE MISSIONARY UNION

a society established for the purpose of gathering funds to push on the work. The funds of this society, like those of the 'Propagation of the Faith,' will be spent in paying the expenses of missionaries in sections of the country where Catholics are too few to support them, and in supplying them with necessary literature to prosecute their work. Can we gather \$5,000 or \$10,000 a year, we can put a number of missionaries at work at once. Presbyterians spent \$932,000 at this very work last year; other denominations in proportion.

Every subscriber to 'The Missionary' becomes a member of 'The Missionary Union,' and participates in all its spiritual privileges.

For the present 'The Missionary' will be issued QUARTERLY. It will be of 16 pages of large quarto size, and will be edited by the Paulist Fathers.

THE SUBSCRIPTION PRICE, \$1.00 PER ANNUM, makes you a full member of the society and entitles you to every issue of the paper for one year.

But if the Good Spirit prompts you to do more than send the dollar, you can fill out the order for any sum you please and in addition thereto send us the names of interested parties."

The sin of suicide is committed less in Catholic than in non-Catholic countries. In Spain for instance, its proportions to every 100,000 inhabitants are 1.4, in Ireland 1.7, whereas in the intensely Protestant city of Dresden, in Saxony, there are 54 suicides every year to every 100,000 persons. Catholics are taught that the Commandment, "Thou shalt not kill," forbids self-murder. They are usually sane; they are docile to moral obligations, and they have the grace of faith to help them bear their tribulations. Hence, they rarely imprint on their souls the brand of Cain.—Catholic Telegraph.

"SHOOT AWAY."**The Brave California Priest Has a Counterpart in Germany.**

The case of a priest who preserved the secrecy of the confessional at great sacrifice two years ago is attracting much attention in Germany. A Catholic banker sent for the Abbe Burtz, and under the seal of confession handed him a large sum of money to be paid by way of restitution to an injured man. A few days later the banker died, and his heirs brought suit against the priest for the recovery of the sum, charging him with theft. The case was tried, and the priest, who could make no defense without violating his sacred duty, was sentenced to prison for ten years. A few weeks ago the facts of the case were disclosed through another channel, and the unjust punishment was remitted, but not until this German confessor of the faith had suffered much through his fidelity to the confessional.

It is not so long since a similar case, of which we have first-hand knowledge, occurred in California. A jealous husband burst into the parish priest's room, and at the point of a pistol demanded the confession of his wife. The priest, who was an Italian, explained the nature of confession, and then told his visitor to shoot away. But the man was a coward as well as a bully, and he slunk away crestfallen.—Ave Maria.

Motives.

When you do any good act, do you ever ask yourself what your motive is? You know that will make all the difference in the world. How many motives enter into our acts. One may do a thing without much reflection at all; another will do the same thing because it pleases him; another because it is useful in some way; another for the good of his friends, relatives or parents; another because it is customary so to do; another because it is reasonable. But if you do the thing for eternity, you must do it for love of God—the only thing that stamps your work with the true seal.—Paulist Calendar.

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**CATHOLIC SCHOOLS AND
 COLLEGES.**

Parents will simply do their duty in making the necessary preparations to send their children to the best Catholic schools within their reach. The dangers to which boys and girls are exposed and the difficulties they have to overcome demand some sound religious training. Man, it is true, is born with a disposition and inclinations admirably adapted to the noble end for which he is created, and receives from God all the graces necessary to enable him to successfully achieve that end; but these happy predispositions are almost at every moment combated by a strong incitement to evil. Original sin has produced in both his soul and body frightful ravages which baptism, although restoring him to the friendship of God, does not entirely repair. His understanding is enveloped in a thick cloud of darkness; his will retains its inclination to evil; and, to quote the words of the Apostle, "His flesh lusteth against his spirit, and his spirit against his flesh."

By Adam's sin the heart of man has become like a weakly sapling, that, unable to bear its own weight, bends towards the earth and will certainly grow irremediably crooked and distorted unless it is constantly propped up; or like a soil that produces nothing but briars and thorns, unless it is cultivated with the utmost care. And it is precisely during the period of youth that these deplorable effects make themselves most keenly felt.

God Himself tells us when He says: "The imagination and thought of man's heart are prone to evil from his youth," and, "A horse not broken becomes stubborn, and a child left to himself will become headstrong." These truths of Holy Writ led St. John Chrysostom to state that "Youth is of itself inclined to evil;" and St. Augustine to say that "Youth is the flower of age, but the danger of the soul." Moreover, the devil, who is the sworn enemy of children, never wearies in his efforts to seduce them from virtue and deprive them of the priceless jewel of their winning innocence. Bad example is likewise another stumbling-block which they have daily to encounter as they grow older and their reasoning powers become more developed. Without religious instruction it is morally impossible to escape these dangers, and therefore parents should send their children to Catholic schools, convents, and colleges, according to their means.

A SAD STATE OF AFFAIRS.

Editor Barry did his duty, as becomes an honest, fearless journalist, and Neagle, in attempting to assassinate one of our most honored citizens, on the most public thoroughfare, has lowered himself, even in the estimation of those who are desirous of having Mr. Barry out of the way. It is a sad state of affairs when a person, considering himself insulted by a newspaper paragraph, takes the law in his own hands, and attempts to murder a promising young man of family, for no other reason but because that young man is doing his whole duty in exposing in his journal, *The Star*, fraud, chicanery, and villainy wherever found, especially when discovered in the ranks of the gilded thieves. Mr. Barry has thousands of staunch and true friends in this city and State, and woe to the man who would lay hands on him.—Public Opinion.

Wednesday, Friday and Saturday, September 16, 18, and 19, will be Ember Days.

When trading patronize the merchants who advertise in this paper.

DIVORCE, SUICIDE AND MANIA.

Divorce has been, and is still, a subject of grave discussion. From a medical point of view, is it responsible for the ills that are attributed to it? asks the *New York Herald*. Is it really a cause of suicide and mania? Some have claimed that it is, and statistics appear to bear out their opinion. Thus in Prussia, per 1,000,000 of women—single, married, marriageable and divorced—there are 61, 87, 124 and 348 suicides, and for an equal number of men in the same conditions, 286, 298, 948, 2,834. This makes five times as many suicides among divorced women and ten times the number among men.

As regards mania, in Bavaria, for the same number of women of the same categories, there are 63, 109, 185, 688 cases, and for men 52, 113, 119, 556; that is to say that mania, commoner in women, is ten times as frequent among the divorced of both sexes.

In Wurtemberg the proportions are higher still, and from these figures it is easy to understand that divorce has many irreconcilable enemies.

ST. JOHN BERCHAM'S SANCTUARY SOCIETY.

On August 7th, the St. John Bercham's Sanctuary Society of St. Ignatius Church held an election of officers for the following year. Those elected are as follows:

Prefect, Richard L. Williams; 1st Assistant Prefect, Harry I. Stark; 2nd Assistant Prefect, Daniel Smith; Censor, Edward F. O'Day; Secretary, Hubert X. Hussey; Treasurer, Zacheus Maher; Vestry Prefect, Wesley Simpson; Assistants, William Canavan, William Lonergan; Director, Rev. Fr. Tardelli, S. J.

M. H. M.

Editor Charles M. Shortridge, in *The Call* of August 6th, publishes an open letter to Father Yorke, in which he clearly and manfully comes out for the fullest religious liberty to and for all. Therefore, he is avowedly against the A. P. A.

THE A. P. A.'S.

The A. P. A.'s are sorry that the attempted assassination of Editor Barry of The Star was not successful.

The Daily Standard of Boston, the only A. P. A. daily in the United States, was taken possession of by the Sheriff last week. It owed everybody but the devil.—Western Watchman.

There are now two bands of the League of the Sacred Heart at West Point. The members are cadets at the Military Academy. The A. P. A. must be growing negligent or the Secretary of War would surely have been warned long ago.—Catholic Union and Times.

President Hyde of Bowdoin College in a recent baccalaureate sermon, declared that there was plenty of work for American patriots to perform without maligning and waging war upon American Catholics.

Henry Bolla, Omaha's A. P. A. excity treasurer, has been sentenced by Judge Baker of the criminal court to serve a term of nineteen years at hard labor in the State penitentiary, and in addition to pay a fine of \$211,000. People are very patient as long as A. P. A.'s sin only against Catholics, but when public funds are diverted from their destination, their indifference disappears. — Southern Messenger.

Catholic voters should assure themselves that any candidate who seeks their suffrages is a sincere friend of the religious liberty guaranteed by the Constitution. Every man voting for a candidate who bids for A. P. A. support is himself a traitor to his country and forfeits all rights to the respect of any intelligent and patriotic citizen.

Shocking news comes to us from Boston. The Daily Standard, the leading organ of the A. P. A., is dead! What was the malady which took it away so suddenly? Nobody knows, and, after all, perhaps nobody cares. The people have serious work before

them and can't afford to indulge in the gruesome pastime of hunting for ghosts or framing resolutions forbidding the use of Roman candles in the display of fireworks at Coney Island. * * * Religion has no place in this campaign. Let the organs of the A. P. Apes die, and let the thing itself go to the devil.—N. Y. Sun.

Richard P. Bland is greater in defeat at Chicago than Bryan is in victory. Here is what the "great old commoner" wrote in reply to Allen W. Thurman's disgraceful attack because of the fact that Bland's wife and daughters are Catholics: "Religion is not the issue. I am a Methodist, have always been one and always will be. If I were only half as good as my Catholic wife I would not worry about getting into heaven. This is a sentiment I expressed in a previous emergency, when her religion was criticized. I stand by it now."—Catholic Journal.

On July 15 the A. P. A. of Louisville, Ky., began a campaign to take from all the convents in the State "every woman who is there against her will." A writ of habeas corpus intended to secure the release of Rose Buckler, alleged to have been in the convent of the Sisters of the Good Shepherd nineteen years, was sworn out by J. J. Brile, an attorney. At the trial the judge announced that the woman was free to go where she pleased. Several A. P. A. women declared they had secured a comfortable home for her, but she preferred to go back to the convent. The case was brought about by a young woman who had left the convent the week before and reported that "the convent was full of good women who were restrained of their liberty."

The first lecture, under the direction of the Young Men's Institute Central Lecture Bureau, will be held at Metropolitan Hall on Wednesday evening, September 9th. Archbishop Riordan will be the lecturer, and the subject of his address will be "Individual and Political Liberty." The lecture will be free. Tickets of admission may be procured from the members of Pioneer Council No. 1, under whose auspices the lecture will be given.

GIRLS.

"A woman oft seen, a gown oft worn:
Are disesteemed and held in scorn."

It is true that the girl or woman who does not set a high value on her presence, will find nobody whose value exceeds her own. Girls who run to every party, dance or free show, without an escort, or in questionable company, are sure to be "disesteemed and held in scorn," even by those who pretend to admire them. Such girls have no dignity and little self respect. Any male acquaintance may dare to confer the privilege of his company, and the invitations of strangers are accepted eagerly.

Girls who are often seen promenading the streets, especially in the evening at late hours, and talking with "fellows" on corners are not respected; they are "cheap" and most unlovely in the eyes of every man whose esteem is worth having. It is not always the girl with many beaux that gets the matrimonial prize—a good husband, nor the girl who is seen everywhere that is respected the most.—St. Peter's Calendar.

THE ONLY PAPAL SERMON.

It is said that the Pope is the only priest in Christendom who never preaches a sermon. Only once during three hundred years has this rule, if rule it be, been departed from. That was when Pius IX. was Pope.

Father Ventura, a famous orator, was to have preached in a church in Rome. A great crowd assembled to hear him, but at the appointed time there was no priest.

Presently the Pope arrived; probably he, too, had come to listen to Ventura. Taking in the situation at a glance, Pio Nono was equal to the occasion, for he preached the sermon himself.

A little fellow, who had his wits about him when the contribution box was passed at church, on hearing his mother afterwards finding fault with the sermon, said: "Well, mother, what could you expect for a cent?"—Ex.

NOT IN POLITICS.

CANTON, O., August 3.—A letter was received here yesterday in reply to an inquiry from an admirer of Cardinal Gibbons, who ventured to ask the Cardinal for his opinion on the currency question. The reply is:

BALTIMORE, July 30, 1896.

MY DEAR SIR—His Eminence directs me to say in reply to your letter of the 26th inst., that in view of the diversity of opinion held on the subject of the currency by experts—men who have made it a life study—he would not venture to express an opinion. Yours very truly,

WILLIAM A. REARDON.

"AN ITCHING PALM."

Murderer Durrant was a member of the A. P. A. So was his friend, organist King. And Winthrop, who a year ago poisoned a woman in a cemetery, and is now in jail awaiting trial for kidnapping the rich man Campbell, from whom he hoped, by torture, to extort a large sum of money, is the present Secretary of the A. P. A. Good Citizen Meetings held in Metropolitan Temple every Sunday. Donald Ross, Marshall, Hudelson, Owens, and the other leaders have all been exposed for trying to extort money from Mr. Spreckels. Every one of the gang—including Quitzow—has an "itching palm."—The Star.

Undertakers.

At times of death delicacy and consideration for the feelings of an afflicted family are most essential attributes. McAvoy & Gallagher, 20 Fifth street, J. C. O'Connor & Co., 767 Mission street, and McGinn Bros., 31 Eddy street, whose advertisements will be found in our paper, endeavor always to meet these qualifications, and as funeral directors to win the approval and respect of all by insuring a strict and proper attention to the details and proprieties involved. Embalming is made a special study, and great care taken in the shipment of remains to other cities so that no accident might occur. All calls are personally attended to by members of these firms and experience and courtesy assured.

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Junior Commercial Class—Gertrude E. Drady.

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Junior Graduate Class—Frances Robinson, Julia Drady.

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8th Grade—Mary A. Brickley, Frances C. Donovan, Helen Convery, Rose Condon, Christina Barr.

7th Grade—Alice Leo, Frances Raye, Helen Goybeneux, Marie Klung, Alice Condon, Mary Keegan, Ann Dunleavy, Teresa Ledden, Mary Pierce, Mary Foley, Lucy Lamey.

6th Grade—Josephine Clark, Mary Fitzgerald, Bridget Gorham, Caroline Quinn.

5th Grade—Grace Carter, Mary V. Wren, Amelia Calinda, Mary Colisnau, Emily Martin, Helen Cary, Mary M. O'Neil, Mary McShea, Loretta Caughlin, Helen Kinkade, Catherine Lasney, Jane Mario, Caroline S. Schnable, Hanorah Sandy.

4th Grade—Mary A. Quinn, Ida Doherty, Mary McArdle, Gertrude Winthrop, Helen Conway, Gertrude McCarthy, Florence Estes, Marcella McCarthy.

3rd Grade—Louisa Leo, Rose Connell, Clare Pierce.

2nd Grade—Loretta Donohue, Mary McCollum.

BOYS.

3rd Grade—Leo Brickley, Harmon Kinade.

2nd Grade—Joseph Reilly.

1st Grade—Benedict Nenturck, Alphonse Ballan, Clare Sisson, Albert Sisson, Joseph Kearney.

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FOR RELIGIOUS FREEDOM

Rev. Peter C. Yorke, Editor of "The Monitor," Approves of the Stand of Charles M. Shortridge, Editor of "The Call."

The following excerpt is from an editorial which appeared in the issue of the San Francisco Monitor, of August 22nd, of which the Rev. Peter C. Yorke is editor:

"We publish this week the answer given by Mr. Charles M. Shortridge to the seven questions propounded by him by the editor of The Monitor. These seven questions covered the whole ground gone over by this paper since last May. They included the chief charges made against The Call, its editor and his friends. An answer to them would have been an answer to the weightier questions which we have been asking every week for over three months. We are glad to make public acknowledgment now that the letter of Mr. Charles M. Shortridge is satisfactory to us. We have not asked for proof or for testimony. We have declared that we are willing to take Mr. Shortridge's unsupported word as we would take the unsupported word of any honest man against such accusers. That word has now been given. He solemnly and with circumstance denies the charges made against himself, and on the authority of his friends he denies the charges made against them. We accept the denial and are satisfied with it.

"Though we are satisfied with the denial, we still believe that we have had good and sufficient reason for making the charges. Our only regret is that the denial was not made long ago. The evidence which had accumulated appeared sufficient to convict any man in a court of law. True it was the evidence of such characterless frauds as Hudelson, Marshall, Ross, Brewer, Owen and Kyle. But backed up as it was by the silence of The Call it appeared irrefragable. At any moment it might have been overthrown by a word as a house of cards is overthrown by a breath, but the word

was not spoken. We asked and asked and asked for an answer, for only by an answer could we satisfy our minds. Now we are glad, heartily glad, that the answer has been given, and the reverend and irreverend defenders of our country can tell the courts thereof how beautifully they quarreled over the chickens before the same were hatched.

"We cannot refrain from complimenting Mr. Shortridge on the liberal and American sentiments with which he concludes his letter. For the first time since this unhappy struggle began in San Francisco the editor of a great morning journal has declared his belief in the fundamental principles of religious freedom. It may appear extraordinary that such a thing could be, but as Mr. Charles M. Shortridge was the pioneer in giving a fair hearing to both sides in the controversy, so he has been the pioneer in proclaiming that neither the threats of bigotry nor the fear of financial loss can prevent him from exercising his constitutional rights to be just to men of every religion and of none."

LECTURES BY FATHER YORKE.

A course of six lectures, under the auspices of the American Women's Liberal League, will be delivered by Rev. Peter C. Yorke, Chancellor of the Archdiocese, in Metropolitan Temple.

The first lecture was delivered on Monday evening, Aug. 24th. Subject, "The Catholic Church on Protestant Marriages."

Second lecture, Aug. 31st. Subject, "The Little Red School House."

Third lecture, Sept. 14th. Subject, "The Son of the Carpenter."

Fourth lecture, Sept. 21st. Subject, "Ministering Angels."

Fifth lecture, Sept. 28th. Subject, "The Growth of the Upas Tree."

Sixth lecture, Oct. 5th. Subject, "The Great Betrayal."

Single and season tickets are for sale daily from 8 a. m., at the Headquarters of the League, Rooms 20 and 21, Nucleus building, corner 3d and Market streets, also at Keefe's Music Store, 1019 Van Ness avenue.

Miss M. Slattery, Modiste, Room 131, Murphy Building.

A GROTESQUE AND VULGAR EXHIBITION.

Our Protestant friends have often waxed sarcastic over the accounts, generally grossly misrepresented, of certain features of festival celebration in Catholic countries, and are fond of holding up to the public gaze such things as evidences of the ignorance and superstition of Catholics. Yet a more grotesque and vulgar exhibition than was ever witnessed in any Catholic country took place at Muskegon, Mich., a place not so very far removed from the site of the Protestant university of that State, where that latest outgrowth of Protestantism, the Salvation Army, hanged Satan by proxy. Here is the way the occurrence is described by a local correspondent:

"The ceremony began with the stretching of a rope across the platform. Then Captain Barrett, of the Army, with an entertaining side talk, proceeded to string along the rope what he called the devil's tools. First there was a corn cob pipe, then a balloon sleeve, bicycle, bottle of rum, base ball and bat, pack of cards, dime novels, poison, opium, and the figures of a sinful man and woman. Finally came the figure of Satan, with red coat and long tail, which was suspended from the rope amid all his implements. The hanging was voted a success."

If such an occurrence as that had happened in Mexico or any other Catholic country, with what vehemence and unanimity would not the Protestant press proclaim it an exhibition of Catholic superstition and ignorance!—Sacred Heart Review.

Separated Brethren.

Catholics are not a "solid phalanx" politically. Here are Carter and Harrity, Kerens and Coudert, Collins and Egan—we could mention hundreds of prominent Catholics firm in opposite political beliefs. The first man to send Bryan the "sinews of war" was a Catholic, John Creighton; one of the first to oppose him was Patrick Meehan, of the "Irish-American." There is no "solid phalanx."—Catholic Citizen.

THE MOTHER CHURCH.

A Methodist Minister's Views Regarding Her.

Rev. Silliman Blagden, a Methodist minister of Boston, Mass., has written a pamphlet, entitled "A Few More Letters Aimed to Break Down the Barriers of Ignorance, Prejudice and Bigotry, Calculated to Let in God's Light and Truth and to Prepare the Way for and to Expedite Christian Unity." Among other things he says:

"The Catholic Church is the ancient mother of us all; and when Christian men and editors don't know, nor understand, nor like the ways of Catholicism, then it is their province and duty to 'be still' until they are providentially enlightened; and they should never try to gain mercenary advantage for their own individual sect and paper by unfavorable criticism and disparagement of our old Mother Church. But on the other hand, show them such downright love in Jesus, in all senses of these precious and blessed words, as will win them from their errors, if they be indeed errors, and as will further the ends of brotherly love, and hasten on the day for the fulfillment of organic Christian unity.

"The Roman Catholic Church," he adds, "whether we like her or not, has nevertheless 'come to stay,' for she is eternally founded upon the Rock, Christ Jesus; and it is also written in His infallible and inspired Word that the gates of hell shall not prevail against her (Matthew xvi., 18). Whoever fights against her, Christ's bride, must consequently and necessarily be found fighting against God. And no one but a fool, an infidel or a lost soul will be guilty of such indescribably fearful and eternal soul suicide. It is too utterly awful to contemplate!"

At the last meeting of the St. John Berchman's Sanctuary Society of St. Ignatius' Church the following officers were elected: Prefect, R. Williams; first assistant prefect, H. Stark; second assistant prefect, D. Smith; censor, E. O'Day; secretary, H. Hussy; treasurer, Z. Maher; first vestry, W. Lonergan; second vestry, W. Simpson; third vestry, W. Canavan. Rev. Father Tadella is director of the society.

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Buffalo Priests Are Cyclers.

Talk about narrow-mindedness in this enlightened age! Rev. David Christiansen, pastor of the First Reformed Church, of Newark, N. J., has just been compelled to give up his charge because he had acquired the bicycle habit. In Buffalo almost every other priest uses a bicycle, and finds it a God sent gift in making sick calls.—Catholic Union and Times.

The governors of the forty-five States in the Union are all Protestants. The President, Vice-president, every member of the Cabinet, more than three-fourths of the senators and representatives, and every member of the United States Supreme Court, with one exception, are Protestants.

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A LEGEND BY CHAS. WARREN STODDARD

Out o' the past there came to me
Such a tale of mystery:
I have rhymed it as I could.

Listen to a history
Of a holy brotherhood,
And their life-work, vast and good.

Founding missions down the coast,
Named for saints they loved the
most—

San Diego and Carmel,
Luis Obispo, Gabriel;
San Antonio, loved so well—
Junipero the friar, by,
Begged of Galvez to reply,
Whether out of all begun
They should grant St. Francis one.

Galvez, looking grave and vexed,
Muttered: "He shall name the next.
Let him lead us where he will
Till the purpose we fulfill!"

Then a daily Mass was sung;
Matins rang the hills among;
And at eve the vesper bell
By the still sea rose and fell.

Thrice they knelt at Angelus,
And the days were happy thus;
Peace was o'er them like a spell.
But not long so tranquilly
Dwelt they by Pacific Sea.

Forth again upon the waste
The friars sailed in reverent haste.
Weary was a voyage, and slow,
A century and more ago:
Yet their bark inspired, indeed,
Plowed among the lace-like weed;
E'en the keen breath of the gale
Nestled in their hollow sail,
And every current lent them speed.

Whither were they borne away?
What cloud-pillar; day by day—
What bright star set in their night
Allured them with enticing light?

I see the picture clearly now:—
A pilgrim band in solemn row,
With folded hands upon their breast,
Silent, upon a holy quest;
A trustful bark with full sail set
Upon a sea of violet.

Though ominous seabirds rise and
float
Above the cold sea-rim remote,
Through silent dusks, more silent
yet,

They pass, by every wave caressed.
Nor long their portion was delayed—
St. Francis all provision made.

The sea is crossed, the port is reached;
The sail is furled, the boat is beached;
The longed-for Bethlehem is there!
With Mass, and hymn, and vesper
prayer,

Te Deums chanted with a will,
And incense breathing on the air—
They plant the Cross upon a hill
And found a city unaware!

CATHOLIC CHURCH BULLETINPUBLISHED MONTHLY BY **PACIFIC CALENDAR COMPANY**

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A limited number of advertisements of responsible firms inserted at cheap rates.

Theirs the burden and the pain,
The fainting hope, the binding fear,
The lone life of the pioneer.
They bore it bravely, fell amain.
And theirs the toil, and ours the gain.
They do not heed our worldly praise:
They loved to labor and to plod;
They did their duty, went their ways
And left us in the hands of God.

The Eldnac Lantern is made of American tin and meets the requirements of the times. "Its cheapness recommends it"—but that is not the only point. It is light, strong, neat, handy, safe, not liable to get out of order, and, with colored, red, white and blue chimneys, is beautiful, having a ground-glass effect that multiplies the light four-fold. Will remain lighted in a cyclone. For decorating halls, cottages, lawns, parks, stores, etc., it is perfectly clean. For campaign purposes nothing can be better. Candles are clean to handle, and cheap—size 16 to the lb., "Granite," burn three hours; cost less than one cent each. J. M. Litchfield & Co., Merchant Tailors, 12 Post St., San Francisco.

Among the signs of the times is the appearance of the cross on Protestant church spires. All through Iowa, the Anglican and Lutheran churches have borrowed from Rome the symbol of man's redemption, discarded by them 300 years ago as an emblem of "Romish idolatry."

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Children's Corner.

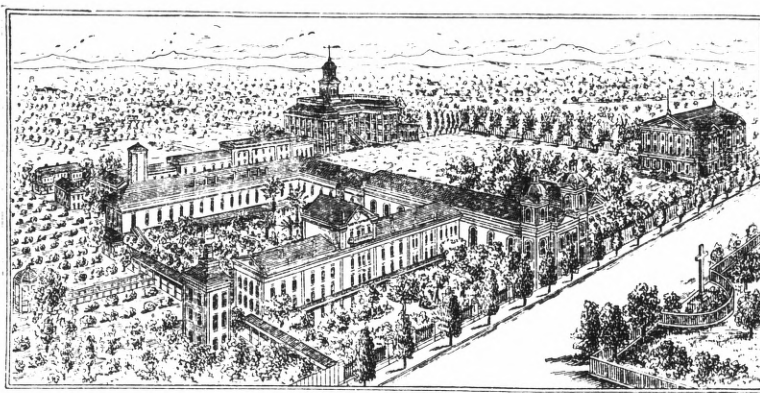
HEROISM OF A BOY.

NEARLY two hundred years ago a number of little boys were playing in the market place of the city of Prague. All of them, one excepted, were Catholics and attended the College of the Jesuits. This one boy was the son of a rich Jewish merchant by the name of Lazar Abeles. He was a general favorite among his companions and seemed to prefer the children of Christian parents to those of his own faith. The cause of this was that in early childhood he had had a Catholic nurse who, besides teaching him the names of Jesus and Mary, showed him also how to make the sign of the cross, and hung around his neck a medal of the Blessed Virgin. He, as well as his mother, were greatly attached to the nurse by whom they were both instructed in the Catholic faith.

One day the strict and quick-tempered father, seeing a copy of the New Testament in the hands of his wife, became exceedingly angry and ordered the nurse, whom he at once suspected as the cause of this, out of the house. His wife, fearing her husband's anger, sought refuge with her parents, whereupon the irate man procured a divorce from her on the grounds of desertion. In this way, poor little Simon, the hero of our story, was deprived of the tender care of his mother, for whom there always remained a wistful longing in his young heart.

This feeling unconsciously led him to seek the company of his Catholic playmates, with whom he often went to Church, where he prayed ardently for the grace of becoming a Catholic.

On this day while Simon and his companions were playing the Angelus rang, whereupon all his companions made haste to reach a statue of the Blessed Virgin before which they knelt to recite the Angelus. When all had returned, Simon quietly approached the statue and said: "Why have I not the happiness of being a Christian?" When to his great surprise and joy the image said: "Go receive instruction that you



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Santa Clara College is located in the garden section of California. This institution was founded in 1851, and in 1855 was incorporated with the privileges of a University. It occupies six large buildings, with extensive shady play-grounds, the finest on the coast, covered gymnasium, swimming pond, etc. It possesses a most complete Philosophical Apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Assaying, Surveying, Telegraphy and Commercial Business. Diplomas are given in the classical department, and certificates in the commercial course. Terms—(Payable semi-annually in advance)—Matriculation Fee, to be paid at once, \$15.00. Board, Lodging, Tuition in all branches, Washing and Mending Linen, School Stationery, medical attendance and Medicine, Baths, etc., per session of ten months, \$350. For further particulars apply to the President of Santa Clara College, or to Father Allen, President of St. Ignatius College, 214 Hayes street, San Francisco, Illustrated Catalogue of the College sent free on application to

REV. JOSEPH RIORDAN, S. J., President.

may be baptized." Simon ran to his playmates and told them what had happened, whereupon they advised him to go to the College of the Jesuits and tell the Superior what had happened. The little fellow, filled with joy, ran to the college immediately and seeing a Father in the garden he went up to him and said: "Father, please baptize me. I want to be a Christian." "What is your name?" kindly asked the priest. The little fellow having told his name, the priest took him to the Superior, who refused to baptize the boy. Simon thereupon told what the statue had said, but the Superior still refused. Thereupon the boy wept so bitterly that the priest who had brought him interceded with the Superior and said: "Surely the grace of God is at work in that boy." The Superior was touched and reconsidering his resolution he sent for a converted Jew and asked him if he would take care of the boy and hide him from his father. The man was willing and took Simon home with him.

One day, while walking in the street, this man saw signs posted on the trees and fences offering a reward of \$2,000 for the finding of the son of Lazar Abeles. This so

excited his avarice that he planned to give up the boy to his father in order to obtain the coveted reward. Under pretence of taking Simon to the Bishop's house, he brought him back to his father, who, upon seeing his son, caught hold of him, whipped him severely and locked him in a room. He then sent for the boy's mother and commanded her to do all in her power to change the boy's mind. As she did not succeed in this, Lazar ordered her out of the house. As all the cruel treatment to which Simon was subjected was of no avail, Lazar determined to poison the boy; not succeeding in this, he broke the boy's neck. The murder was afterwards discovered and the murderer punished. The body of Simon rests in the Jesuit's church and he is honored as a martyr.

PAUL BOEHMER.

On Thursday evening, September 3d, a lecture will be given by the Rev. P. C. Yorke in aid of the Sacred Heart Presentation Convent, corner of Taylor and Ellis streets. The title of the lecture is, "Where Did You Get the Bible?" It will be delivered at Metropolitan Temple.



USEFUL RECIPES.

PUFF PUDDING.—One cup of sour cream, soda and salt as for biscuit; stir in flour till stiff as you can stir; then spread in a two-quart pudding pan, set in the oven and let it brown; take three nice tart apples stewed smooth; add one tablespoonful of butter, one-half cup sugar, yolk of one egg; put the mixture in the pudding-pan and return to the oven; when done, beat the white of an egg in two tablespoons of sugar, season to taste, then return to oven and let the top brown again. To be eaten with sauce or cream.

CREAM PUDDING.—Beat together half a pint of cream, an ounce and a half of sugar, the yolks of three eggs, and a little grated nutmeg. Beat the whites stiff, and stir in the last thing—stirring lightly. Sprinkle some fine crumbs of stale bread over a well-buttered plate, about the thickness of common pastry. Pour in the beaten eggs, cream and sugar, cover the top with more fine bread crumbs, and bake.

BREEZE PUDDING.—Dissolve one-half a box of gelatin in a pint of boiling water; add two cupfuls of sugar and the juice of two lemons; after this has become cool (not cold), break into it the whites of three eggs; beat all to a stiff froth; make a soft custard with the yolks of the eggs, adding three others and a quart of milk; pour the whites into moulds, and, when ready for use, turn them out, pouring the custard over.

DELMONICO PUDDING.—A quart of milk, three tablespoonfuls corn

starch. Mix the starch with cold water, and stir into the boiling milk. Mix six tablespoonfuls of white sugar with the yolks of five eggs, and pour into the starch. Put into a pudding-dish and bake. Beat the whites of five eggs with six tablespoonfuls of sugar, and flavor with vanilla; drop with a spoon on the pudding, and brown slightly in the oven.

TRANSPARENT PUDDING.—Beat eight eggs very well; put them into a stew-pan with half a pound of sugar pounded fine, the same quantity of butter, and some nutmeg grated; set it on fire, and keep stirring it till it thickens; put a rich puff paste round the edge of the dish; pour in the pudding when cool, and bake it in a moderate oven. It will cut light and clear. You may add candied orange and citron if you like.

CHICKEN SALAD.—Two chickens, chopped coarse; eight heads of celery, three eggs, one pint of vinegar, one tablespoon flour, one tablespoon sugar; rub the yolks of the eggs to a fine powder, then add the salt, mustard and oil, mixing well together; then add the cream and after that the vinegar and raw eggs.

CELERY SALAD.—One head of cabbage, three bunches of celery, chop very fine. Take one teacupful of vinegar, a lump of butter size of an egg, yolks of two eggs, one teaspoon mustard, one of salt, pinch of cayenne pepper, two teaspoonfuls of sugar. Mix these well; put the mixture on the stove and heat until it thickens, stirring all the time; when cold add two tablespoons of rich sweet cream. Pour over the salad; if not moist enough, add cold vinegar.

MEAT CROQUETTES.—Use cold roast beef, chop it fine, season with pepper and salt, add one-third the quantity of bread crumbs, and moisten with a little milk; have your hands floured, rub the meat into balls, dip into beaten egg, then into fine pulverized cracker, and fry in butter; garnish with parsley.

SWISS MEAT OMELETTES.—A good way to use cold meats. Cold meat chopped fine with raisins, allspice, nutmeg, salt, lemon peel and juice. Add one egg, one teaspoonful sugar, cloves. The above mixture is the middle of the omelettes. Three eggs, one pint milk, two teacupfuls flour; make the batter thin. Fry in a little lard; put a spoonful of the chopped meat in the centre and fold the batter around it once.

BEEF OMELETTE.—Four pounds of round beef, uncooked, chopped fine; six eggs beaten together; five or six soda crackers rolled fine; little butter and suet, pepper, salt and sage if you choose; make two loaves, roll in cracker; bake about an hour; slice when cold.

For Mothers.

Don't neglect your husband for the baby.

Don't spoil your children by over-indulgence.

Don't talk about your children in their hearing.

Don't allow tale-bearing.

Don't give your children a thing simply because they cry for it.

Don't tell a child to do something, unless you see that it is done and at once.

Don't scold your children before strangers.

Don't forget to praise them when they do well.

Don't be too severe.

Don't break your promises.—Paulist Calendar.

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THE LITTLE HELP-MATE.

CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

SEPTEMBER, 1896.

1. Tuesday.....St. Giles, Ab. (720) Twelve Brothers, MM. (III. Cent.) *Lowliness of heart*
2. Wednesday. St. Stephen, K. (Hungary, 1038). *Pray for rulers*
3. Thursday.. BB. Anthony Ixida, S. J., and Comp. MM. (1631). *Sanctify daily work*
4. Friday.....FIRST FRIDAY. St. Rose of Viterbo, V. (O.S.F., 1252). *Watch over self*
5. Saturday.....St. Lawrence Justinian, Bp. (Venice, 1455). *Confidence in God*
6. Sunday.....15th after Pentecost. St. Onesiphorus, M. Disciple of the Apostles. *Teachableness*
7. Monday.....BB. Thomas Tzugi, S. J., and Comp. MM. (1628). *Kindliness*
8. Tuesday.....The Nativity B.V.M. St.-Adrian, M. (306). *Renewal of spirit*
9. Wednesday..St. Peter Claver, S. J. (Ap. of Negroes, 1654). St. Gorgonius, M. (304). *Pray for colored race*
10. Thursday....St. Nicholas of Tolentino (O.S.A., 1310). *Avoid deliberate sin*
11. Friday.....BB. Charles Spinola, S.J., and Comp. MM. (1622). *Dare to do right*
12. Saturday....St. Guy (The Poor Man of Anderlecht. 1012). *Love the poor*
13. Sunday.....16 after Pentecost. Holy Name of Mary. *Honor Mary's name*
14. Monday.....Exaltation of the Holy Cross (629). *Way of the Cross*
15. Tuesday.....St. Catharine of Genoa, W. (O.S.F., 1510). St. Nico-medes, M. (71). *Help the Holy Souls*
16. Wednesday..EMBER DAY. SS. Cornelius and Cyprian, Bpp. MM. (252 250) *Zeal for the faith*
17. Thursday....Stigmata of St. Francis of Assisi. *Honor Christ's wounds*
18. Friday.....EMBER DAY. St. Joseph of Cupertino (Minorite, 1664). *Virtue of obedience*
19. Saturday....EMBER DAY. SS. Januarius and Comp. MM. (305). *Generosity*
20. Sunday.....17th after Pentecost. Seven Dolors B.V.M. *Compassion*
21. Monday.....St. Matthew, Ap. (90). *Contempt for riches*
22. Tuesday.....St. Thomas of Villanova, Bp. (O.S.A., 1555). *Zeal for souls*
23. Wednesday..St. Linus, P. M. (71). St. Thecla, V. M. (90). *Devotion to Holy See*
24. Thursday....Our Lady of Ransom (Mercy) (1605). *Help the unfortunate*
25. Friday.....St. Cleophas, Disciple of our Lord. *Readiness to believe*
26. Saturday....SS. Cyprian and Justina, MM. (304). *Christian fortitude*
27. Sunday.....18th after Pentecost. SS. Cosmas and Damian, MM. (286). *Pray for physicians*
28. Monday.....St. Wenceslas, M. (K, Bohemia, 938). *Devotion to Holy Mass*
29. Tuesday.....St. Michael, Archangel. *Confidence in angels*
30. Wednesday..St. Jerome, D. (420). *Study the Bible*

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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Haight street.

Mass on week days at 7:30 a. m. Masses
on Sundays at 7:30 and 9:30 a. m. Sun-
day-school after 9:30 Mass. Rosary and
Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth,
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9 and 10:30 a. m. Vespers at 7:30 p. m.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sun-days at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pas-

tor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality

at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sun-days at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sun-days at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Har-rison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

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Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Mas-ses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Bene-diction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Resi-dence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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